/347 cont./

*1796 prehistoric necklaces, in each cupule. He did the same with a piece of iron pyrite. His helper put small pieces of gold and silver leaf, small quantities of pink and blue mineral powder, incense, cinnamon bark, white and black maize flour, etc. in each cupule.

*1796 539 The Officiant then planted a cross and his sacred stick facing east and knelt before them. He then began to recite, with eyes half-closed, in a loud and penetrating voice a series of prayers, of which I was able to record the following:

Tata	Santiago,	araxpaǩa	Santiago,	kimsatunxsoxtani
Father	Santiago,	sky	Santiago,	36

platu	resibite	tarapital'a,	ukˣaro	Santo San Felipe,
dishes	receive	thou wilt receive,	next	Saint Saint Philip

ukˣaro	Santo	San	Geronimo,	Santo Yunguyo(1)	resibe
next	Saint	Saint	Jerome,	Saint Yunguyo	receive

●[103]

1. Yunguyo is the name of a group of huts where Espíritu Mamani, who recited this prayer to me, lived.

tarapital'a	aka insensio,	resibe	tarapital'a
thou wilt receive	this incense,	receive	thou wilt receive

todos abogados	araxpaǩa,	suma karpa,	waino (2)	karpa,
all intercessors,	sky,	good rain,		rain,

[193] [192]

2. This word, which always precedes a significant word — "rain," "weather," or "year," has always been translated for me by "good"; I have felt some doubts, however, about the precision of my transcription. Its pronunciation

Carangas-
Chipaya

/364 cont./

*798 *796 539

xal'al'a	L'auca,	wasi	ʧoksä,	awiatori,	maitiñi,
hallelujah	Lauca,	?	?	shepherd,	he who grants,

Saxama	mal'ku,	ʧep-pakʃal'a,	awianta,
Sajama	demon,	three kinds of livestock,	make graze,

Sikwanku (2),	Paʧata (3),	Turi-mal'ku,	t'apa	pokara,
Little bench,	Pachata (3)	Tower-demon,	all	demons,

[03]

2. Sikwanku: "chico banco" "little bench." Name of a mountain which is visible from Chipaya.

3. Summits visible from Chipaya.

L'auka-mal'ku,	Maria tokatoka	Mama sapo,	Tata-sapo,
Lauca-demon,	Mary toad	mama toad,	father toad,

uruisxapa,	Sinata,	Pumari (3) /see above/	mara
to create for,	?	Pumari	year

aka	paʧa	arax-paʧa,	mamita	Santa-Ana,	Samiri.
this time		sky,	mama	Saint Anne,	Samiri.

"Demon Kant, demon Kusil'er, demon Kilimint, Kusil'aviri, let graze, mountains of the country, demon Kemperan, demon Stephen, hallelujah, Lauca river, ??, thou who makest graze, thou who grantest, demon Sajama, we the three kinds of livestock of our herds, Mount Sikwanku, Mount Pachata, Demon Tower, divine Lauca, Mary toad, mama toad, father toad, create for us, Sinata, Pumari, grant us a new year like this one, you, sky, Mama Saint Anne, Samiri."

[16th - 17th Centuries]

/35 cont./

175 (Juan Alfonso Carrizo, Cancionero popular de Jujuy /Book of Popular Songs of Jujuy/, p. XV, Tucuman, 1935.)

/36/ Calancha (Father Antonio de la)

In his Cronica moralizada /Moral Chronicle/ of the order of St. Augustine, Father de la Calancha speaks at length and in several passages of the Uru.

[162] [181] In the Province of Paria which the illustrious benefactor Lorenço de Aldana gave us...; the largest number of Indians who inhabit it are Uro Indians, the most ignorant people of Peru, obscene and dark-skinned /renegrida/ they eat raw meat, lived on Lakes, and only like marshy country. The chief [103] pueblos in this Province are Paria or Challacollo. /Translated from the Spanish./

(Volume I, p. 353.)

[162] [997] [181] This pueblo (of Challacollo) had 2,400 tax-paying Indians who were being catechized by our Order.... These are crude Uro Indians, without breeding, dark-skinned /renegrida/, without cleanliness, enemies of social intercourse, and not at all [226] prone to the cult of our faith; for subsistence and gain they fish in the lake of Paria...those who live on land /do so/ in [342] sepultures underground owing to the cold, and when they live on the lake, their houses are on platforms and cattails...the [137] Uro Indians are born, grow up, and live on this lake over the water on the cattails, which here are called totorales, and which are very thick, and with this kind of light rushes, here [291] they live with no clothes or coverings (and this in a very cold [997] land) than some mats of these cattails.... Their language is the most obscure, disjointed, and crude of all in Peru, entirely guttural, and it cannot be written without great confusion. [103] [997] There is another pueblo that is called Capinota, and it is a Priory with a subsidiary church of Uro Indians called Charamoco where the teaching religious of Itapaya teaches since he is only one league away.... There is another pueblo four leagues

[17th Century]

175 /36 cont./ There is another pueblo four leagues
[361] east-west of Challacollo called Toledo, whose Indians are
[103] resplendent, skillful, courteous..., these Indians came from
[548] other Provinces and the Inca settled them there, to become masters of those Uros, but he could not (as neither could the religious) use soap to whiten an Ethiopian: they are somewhat less crude, but they are still without breeding....

[797] ...How many times did our religious, at the peril of their lives (owing not to the depth of the water but to the thickness of the totora) go to save Indians of over 30 and 40 years of age who were unbaptized and who had never come to a town....
[771] Their idolatries are to worship the sun and this lake....They
[267] are inclined to steal...they are wolves because they will eat
[142] a raw sheep and they wear the nail of the right thumb so long
[309] and so sharp /37/ that they can tear it up without need of a
[181] knife....For years I heard it said in that Province, like a refrain: "From the Uro Indian, no man is safe..../Translated from the Spanish./

(Ibid., I, 650-651.)

[101] In the second volume La Calancha mentions the Uros of
[131] Titicaca under the name of Ochozumas. These Indians were centered in the totora beds of the Desaguadero /"outlet"/ and on the small island of Simillake.

[423] ...They are lords of this totora bed, they have it all
[489] defiled, and they have made passageways, and hidden paths
[726] throughout, and they set deadly ambushes for those who, unaware of the hidden spot, dare to enter the totora bed, as we
175 shall see later. These Ochozuma Indians, in the safety of this
721 cover, have dared in former years to commit great misdeeds, robbing, laying waste neighboring pueblos and ranches, stealing livestock, clothing, and whatever else they could lay their hands on. These last few months their audacity has been great, they made forays openly and in the light of day, into the pueblo of Guaqui, seat of the corregidor of the Pacages, so that the region was terrified, and the royal road of these realms was unsafe..../Translated from the Spanish./

9:La Barre E-4,5 (1938) 1941
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Nasacara, 64 km. from Lake Titicaca and 23 km. from Ahuallamaya, a little n. of 17° s. lat.; *Simiñaque*, an islet in the Peruvian Desaguadero, 6 km. from the village of the same name (nearly all the natives here, however, spoke Aymará); and *Sojapata*, 5 km. from the village of Desaguadero, in Peruvian territory (this is spoken of as "the habitual residence of the Urus"; it is an *estancia* where some cattle are bred). Polo adds further that "In 1873 there existed the Uro *haciendas* of *Chearaque*, *Taguau*, *Tacacatani*, *Chicani-uma*, *Machacamarca*, *Urcuni-uma*, *Huallaqueri*, *Calayampani*, and *Tocavi* [all these names are etymologizable in Aymará, save perhaps *Taguau* (W.LaB.)]; and the inhabitants of the Peruvian district of the Desaguadero numbered 937 (males 448, females 489), of whom 809 were Indians." This figure of course includes Aymára, but it is wholly possible that the Uru may have numbered between one and two hundred even this late.[3]

In March 1938[4] the population of Ancoaqui (*kanq'o-haq'e*, Aymará "white people"), a village of the Uru in the midst of an Aymára *communidad* of the same name, was thirty families (in the taxable sense), according to the native who was the *ilacate* (head of the *communidad*,? from "alcalde") for the previous year. This figure probably includes most Uru males past puberty, both in the village and in the surrounding area, and I am inclined to agree with Métraux' estimate of less than a hundred Uru individuals at Ancoaqui and the entire region as well in 1931.[5]

This Aymára *communidad* of Ancoaqui, in the midst of which the Uru town of the same name is located, is one of the largest in the western part of the Provincia of Ingavi. It is about twenty kilometers long, north and south, and about fifteen kilometers wide. In the middle of this, scarcely a foothold on the solid land, the Uru possess a small holding of the village of Ancoaqui and the environs, scarcely amounting in all to a plot with a circumference of a thousand meters.

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[3] José Toribio Polo, *Indios Uros del Peru y Bolivia* (Boletin de la Sociedad Geografico de Lima, 1901, 10: 445–482), p. 446. D. M. Jimenez de la Espada (in Neveu-Lemaire, *Los lagos de los Altiplanos de la América del Sud*, *La Paz*, 1909, p. lviii) says the Uru were anciently inhabitants of the "Lake of *Chuchito*." I have been unable to locate this name on available maps; *Chucuito*, however, was an ancient name for Lake Titicaca, hence I believe this lake is meant.

[4] As Sterling Fellow of Yale University I visited the village for some days, incidental to my main study of Amyára ethnography.

[5] Métraux, *op. cit.*, p. 75. The legal term "communidad" here signifies the presence of the ancient Aymára politico-socio-economic organization of the *ayllu* (which still obtains in the remoter parts of the *altiplano*). The *ayllu* system of land-holding was abolished officially by law in 1874, but not in actuality. "Communidad"—as opposed to the term "finca" (= "estancia," "hacienda") where formerly free natives are now serfs to white owners who have usurped their *ayllu* lands—also implies that the native culture is more intact in places so-named.

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calling themselves "Bukina" or "Pukina," which agrees with the synonymy of Ehrenreich, Hervas, *et al.* The "*Uroquillas*" of the early chroniclers appears to have meant the Uru; but Chamberlain's "Urinsaya" is the name of a *moiety*, not of the tribe, and is moreover an Aymará word.

Bertonio, a missionary of the late 16th century, gives the Aymará name, probably opprobrious, "*Kiuchacatati:* Big-livered [People], Nickname of the Puquinas." Chamberlain notes the Quechua name for the Uru as *Yuracare*, but Mossi says their Quechua designation is *Urocollo*. Paredes says the Aymára call the Uru "*Chancumankkeris*" [etymologized by my interpreter as *čanku-manq'eri*, lit. "water-*helecho*-eaters," i.e. eaters of the water-plants of the genera *Myriophyllum*, *Potomogeton*, *Clanaphora*, *Elodea*, and *Chara*] or "Chancu." The tradition was that their ancestors were brought from the Pacific coast by the great Colla or Aymára conqueror, Tacuilla, but the Aymára say that the "*achachila*" or place-deity of the Uru is the swamp itself, much as Mt. Illimani is the place-deity of the Aymára in its region. Neveu-Lemaire[12] says that the Uru were the group from whom the Inca exacted the famous tribute of lice.

Posnansky notes several place-names—Urubamba, Urupampa, Urmiri, Urucollo, Uru-Uru (Oruro), and others—which he believes incorporate the name Uru, but these are etymologizable in Aymará, in which language "uru" means "day," or according to some authorities "worm."[13] Polo suggests the implausible etymology from "uri" (Aymará "unconquered, brave"); but in the 17th century "uro" or "uru" seems to have been in current use in the sense of "dirty, ragged, rustic," etc. A punning proverb, "De indio Uro ningun hombre esta seguro" ("No man is safe from an Uru Indian"), appears to testify to the treachery of an incompletely subjected minority.

Temperament. The temperament of the Uru has been spoken of in no very flattering terms by all who have known them. Acosta said that they were so brutish as not even to have considered themselves human: "Son estos *Uros* tan brutales que ellos mismos no se tienen por hombres." Garcilaso de la Vega called them "rudos y torpes," rude and stupid. Even the

[12] Neveu-Lemaire, *Les Lagos, LX–LXI;* this authority also says that the name of the Departamento of Oruro and its capital city in Bolivia comes from the reduplication "Uru-uru." Other authorities in this paragraph not heretofore listed: Arturo Posnansky, *Antropologia y Sociologia de las Razas Interandinas y de las Regiones Adyacentes* (La Paz, 1937), p. 59; Ludovico Bertonio, *Vocabulario de la Lengua Aymara*, Iuli (Chucuito) [Peru] 2 vols. 1612 [facsimile edition, J. Platzmann, Leipzig 1869] vol. 2, p. 303; Honorio Mossi, *Diccionario Quechua* (Sucre, 1860); Rigoberto Paredes, *Mitos, Supersticiones y Supervivencias Populares de Bolivia*, 2nd ed. (La Paz, 1936), p. 25.

[13] In connection with the meaning "day" see the myth in Métraux JSAP 27: 395 ff.